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The Master's Gift

If ye enter My service, if ye serve under Me,
Not as the world giveth, give I to thee.
If ye minister only for what the world pays,
For that which will wither, for that which decays,
Then as the world giveth it will give unto you—
But that which it gives will never ring true;
For you'll find that the promise of pleasure and joy
Will ever be dulled by the dross of alloy.
The world pays for service in silver and gold,
With Me, ye will often be hungry and cold.

If ye enter My service, march under My flag,
Then will ye be weary and foot-sore and lag;
But the soul will grow strong as the body grows weak,
And the service of Soul is the service I seek.
Whate'er the world giveth it also retains;
What comes from the world, in the world it remains;
But that which I give is eternally thine,
And the soul that serves Me is eternally Mine.
Not as the world giveth, give I to thee;
My Peace I give unto those who serve Me.

Adelaide Maibe.

Pacific School of Religion Berkeley

Volume LI. Number 12. San Francisco, July, 1916 Price Ten Cents One Dollar a Year

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THE TRINITY CATHEDRAL CHAPTER.

SACRAMENTO

The annual meeting was held at the Travelers Hotel on the evening of May 17th, a quorum being present. Right Rev. the Bishop presided and opened with prayer. S. Glen Andrus, Secretary and Treasurer, read the records for the year. The Chapter has been obliged to mortgage the Cathedral property for $4500, in order to save the Cathedral House from injury, new foundations and a second floor having been constructed. The building is now in solid condition. Acts of the officers and Building Committee were approved. A new screen door was authorized for the east side of the Cathedral House. The following were appointed to the Cathedral Committee upon the Bishop's nomination: R. T. McKisick, E. S. Corlett, F. A. S. Foale, H. H. Aplin, Ellis H. Woolley, Mrs. G. Bannister, Mrs. R. T. McKisick, Mrs. Frank Hamel. The duty of this committee is to look after the interests of the Pro-Cathedral Church. Bishop Rowe of Alaska, being present, gave delightful accounts of his experiences in Alaska at the conclusion of business.

Mr. Elihu Chauncey, for nearly thirty years a member of the Board of Missions and prominent in the philanthropic and institutional life of the Church in the City of New York, died on May 11th. Mr. Chauncey was a vestryman of old Trinity Church.

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Assets	$61,849,662.02
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Capital actually paid up in cash	1,000,000.00
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TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

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To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

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JULY CALENDAR.

2—2nd Sunday after Trinity.
9—3rd Sunday after Trinity.
16—4th Sunday after Trinity.
23—5th Sunday after Trinity.
25—St. James', Apostle. (Red.)
30—6th Sunday after Trinity.

ORDINATION SERMON

By the Bishop of Alaska

St. John, 15:16—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."

The service of this hour should be one of moving interest and solemnity. Five young men are here to be ordained to the Holy Ministry. They will take upon themselves solemn vows. As no man can take such an honor upon himself except he that is called of God, so we believe from their presence here that this call has been heard and answered in their hearts. The necessary preparation, training and examination have been duly passed. Acting now, in obedience to the mind and will of our Blessed Lord, we are to receive their vows and set them apart as has been the custom of the Church through all the ages of its existence. As disciples of the Lord, we are here as witnesses. And we believe that the Holy Spirit, Whose voice we obey, is with us, as He was in that day when the seven deacons were appointed and, again, when He spoke to the Church: "Separate Me Barnabas and Saul for the work whereunto I have called them."

The question, "By what authority doest thou these things?" is one that is the right and privilege and intelligent duty for anyone to ask. In reply we must take you to our Blessed Lord, the Great Head of the Church, the fountain of all authority as well as of Life. In the most solemn moment of His Life, He said to His disciples: "Ye have not chosen Me but I have chosen you." While these words refer to every disciple, they have a special application to those whom He had chosen to carry on and perpetuate His blessed ministry. For His work He had called them. What authority and tenderness, what power of appeal and suasion there was in that voice which won these men from their earthly callings to follow Him, we can but dimly imagine. But it has ever been so. To hear amid the murmurs of the world's busy life the pleadings of the Eternal Love, and to go forth to answer that call, regardless of everything else, is the first great step towards understanding life.

The first authoritative act of the Risen Lord was His commission of a Christian ministry: "Peace be unto you; as My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Thus does our Blessed Lord inaugurate His chosen ministry and clothes it with the power of transmission, breathes into it the spirit of life and promises to be with it to the end of the ages. Hence the Church took its origin, not in the will of man, but in the will of the Lord Jesus Christ. He chose and sent forth the apostles. From Him they received their commission. They were not organs of the congregation; they were ministers of the Lord Himself. "Ye have not chosen Me, but I have chosen you," He says, and that is the reason why the first question to be asked of all candidates for the Ministry, is: "Do you think in your heart that you are truly called, according to the Will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?" These brethren might better not kneel for the laying on of hands if they think only of a human commission and a human election.

The Christian ministry is from the Lord —from above—as the holy scriptures declare and all history attests. It is the oldest institution in the world. When our Lord instituted it there were many institutions representing government, religion, trade, art, literature. Each had a start which gave promise of a hardier life than the Christian Church or ministry. They had a patronage which could afford to view with disdain the followers of the Crucified and the pregnant institutes of His religion. But amid the teeming life of the 20th century vitality, one institution alone exists which owes its origin to a first century ancestry, and that is the Society of the Incarnate Lord and its ministry.

"That ye should go and bring forth fruit." That was our Blessed Lord's word to His first disciples—the pioneer ministers in the Church of His creation. It was a timeless and eternal word. It speaks to us today as it did then and through all the 2000 years since. "That ye should go and bring forth fruit." The fruit of the ministry is the extension of the Kingdom of God. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The fruit is the gathering of souls into His Kingdom who, under the teaching and inspiration of the Holy Spirit may become citizens of heaven and servants in the work of building a heavenly city—society—in the life of the world.

In obedience to their commission, these pioneer ministers, endued with the power of the Holy Ghost, went forth on their mission and preached the Gospel of the Kingdom, as their Master had done—preached Jesus and Him crucified and risen again—in Jerusalem, Samaria and to the uttermost parts within their power.

To extend this Kingdom of our Lord—to go and bring forth its fruit—is our privilege and duty now. It is one that seems too great for any one but the Good Shepherd Himself. However He calls us to the task—"the colors"; assures us of His presence and His help. What more we need is the loyalty and enthusiasm for Him that possessed His early disciples —His world-wide vision and love to save us from petty narrowness and selfish limitations in our work.

As the world goes on, progresses ever towards the higher and the better, new and changed conditions arise which, in their way, makes it as hard to fulfil our mission as it was for those who have gone before us. We hear a great deal about the things that change. We see them. But let us reassure and reconvince ourselves of the things that change not—the all-mastering Christ and the sin-laden soul. People are clamouring for an up-to-date Gospel. The very plea is as belittling of the only Gospel—the Gospel of Jesus—the Gospel that is timeless and eternal.

It is a popular pastime of the world today to fault the Church because she does not do everything. Is there a war? Blame the Church because she did not prevent it. Is there an army of the unemployed? Why does not the Church provide work—feed the poor and clothe the naked? This is our task—a task that the Church shares with many who ignore her faith and condemn her vision. But there is a task that is hers alone, and that is to put men in touch with the eternal world of love and truth and peace —their spiritual fatherland. These two tasks are inseparable, but they are not identical. Some think that by means of its newly aroused social sympathies and activities the Church will rehabilitate herself in the eyes of the world. My friends, in so far as such rehabilitation is necessary, it will take a great deal more than social activities and institutional methods and all the paraphernalia of temporal reform to accomplish it. We do an injustice to the religion we profess, and to the souls we seek to save, if we think we shall gain the ear of the world by an economic Gospel. We shall succeed at last in the work God has given us to do. The Kingdom will come; but it will only come as we bring to a social program that seems to be in complete touch with the situation, a faith that makes us strangers in the earth—the loyalty and spiritual patriotism of citizens of that heavenly country in which Christ is King. It is the business of the Church—as a College—to educate, inspire men and women to go out amid the world's needs and lead in every activity for the world's peace, good and redemption. The aim is high and noble; if she falls short in attaining it, how much better than the low aim and hitting it.

Perhaps the Church is too much at home in the world. We talk much about meeting men on their own ground, about understanding the spirit of our age, about keeping abreast of the times. Within certain very narrow limits there is truth in these phrases, but there is not in all of them put together, and in all kindred pleas and policies, one atom of the truth

that saves the world. There are some who would have the Church sit at the feet of the successful business man. They say we do not speak the language of the people and are not sufficiently in touch with all the swift and subtle changes in the world's shifting and complex life. And such criticism is wrong, as all shallow things are wrong. It is not this world we need to know better, it is the other world. It is not the language of the street we need to master, it is the language of the Kingdom where He reigns Whose voice has the music and throb of many waters. We need to move with surer step and keener vision and warmer response amid eternal things. "They are not of the world, even as I am not of the world," says our Lord. It is to such only, not to the busy, self-satisfied and successful world, that the sick and weary, the heart-broken and the desperate, the burdened and oppressed, will instinctively turn for the only availing gospel of faith and comfort and help.

The Church has sometimes tried to impress the world by her material resources or by her political influence. And she has failed, as it was utterly right and inevitable that she should fail. She has been the home of learning and the mother of the best civilization; but it is not for these things that her children love her, nor is it for these things that the world at the last will do her honor. Her real work to the world has always lain in this, that she has kept the music of a pilgrim song ringing in men's hearts, making it impossible for them to settle down to the gain and comfort of the hour, easily forgetful of the venture of faith, the crusade of righteousness, and the pilgrimage of love. And the power to do this is the most precious thing the Church has ever possessed.

We are living at a time when this high view of the Church's mission is forgotten—overlooked. There is a clamoring for new ways, methods—in fact a new Gospel.

The times are hard for the Church, its ministry, its mission. The craving for novelty is born in shallowness and fed with a lie. Penitence and faith, and prayer and faithfulness, and the love that seeketh not its own—these are the timeless things. God's Church was from the beginning furnished with what was required in her great missions. Her inspired word, her appointed ministry and sacraments, her worship, her culture and training for the young, her holy fellowship and good works, made an armory that will never fail us in our great warfare. When the disciples returned with empty boats from their long night of fishing on the Galilean lake, it was the Master who bade them "Launch out into the deep and let down your nets." There was no suggestion of new nets, novel bait, a change of boats or a fresh crew—No. All was the same. They obeyed. Success followed. The difference was that behind them was His command.

I dare say we, in our ministry, need many things—more skill, strenuousness, patience—but most of all we need one thing, an ear tuned to catch through the tasks, monotonies of life, the voice of the great Master of our souls and of our wills. "Launch out and let down your nets." Let us have done with any petty doubts—let us have the faith folded in Simon's word, "Nevertheless at Thy command"—and go out to our work on the great sea of life, knowing that the beaten, familiar paths of duty and service skirt the kingdom of the miraculous and lead into the Divine wonderland of joy and success in doing the will of God.

Obedience to His work—His word which we hear and know and meditate upon—which we are to proclaim—this marks the good minister of Jesus Christ.

Our ideal and example is Christ—the Good Shepherd. That gracious figure in the Gospel, portraying the deepest love, the noblest heroism, must be pattern of our life and work and service as ministers in the Church of God.

To do any successful, happy work we must know the people and be known of them. The door which admits us to the sanctuary of hearts is the door of sympathy. By this alone can we become the winners and leaders of those whom we would have follow us in the fields of church life and service and refreshment.

The world knows little of the deep and gracious services rendered by the faithful ministers of God.

Let me cite one apt illustration. The scene of one man's labor was here in this city of the Golden Gate, this beautiful California. It was in the early days of its history. It was in the days when gamblers and murderers were largely in the limelight. The drama would have been thrilling had but the human crowd been just enough to the sublime and the heroic. This man of God began his work when but a score of Christians could be found in this city. So homeless was he in the outset that he sought shelter at night in the dens of gamblers—for all public places were such. He saw men fall in fights and brawls. Society was unblessed with the presence of women or children, and denied, as it seemed, the presence of even a compassionate God. Out of such a gold-mad multitude this one man brought forth the finer qualities of the human heart. He gathered up the memories of better days, of pious homes, of far away mothers and sisters and wives. He compelled the hymns of religion to dispel many an oath, and the simple little church to arise where only the eye had seen the haunt of the gambler and the home of vice. The deeds of this one faithful minister of the Lord brought more good to a country than could have come from any other profession than that of the common pastor. And those deeds have been repeated in all parts of the world—in all mission lands—by the chosen of the Lord. The story of that one man can be found over and over again in the history of the Christian Church.

The ministry stands for leadership in all that goes to build up the moral, social, and religious life of a people. Standing loyally for the faith, the integrity and authority of God's Word, the Deity of our Lord Jesus Christ, His vicarious atonement on the Cross—the only way of salvation—and His glorious Resurrection—He is God's ambassador among men. Loving, serving, sympathizing with men; guiding, training, educating the lambs of the flock—a task so great and gracious as seems fitting alone for the Good Shepherd—that the minister of God among men stands in a royal place of privilege and responsibility; worthy of the angels, of a true man and a son of God.

My brothers, into this sacred ministry you are about to be ordained. You have heard the voice of the Great Shepherd calling you—and you have obeyed. If the responsibility is great, the privilege and joy are greater still. You will have the care of souls—souls for whom the Lord laid down His life. It is the work in which St. Paul gloried—a work that inspired the heroic zeal of apostles and martyrs, that challenged and girded the fiery energy of a Tertullian, the scholarship of an Athanasius, the winning love of a St. Francis, the sturdy will of every Christian missionary in the past. It is a noble calling and a noble succession you are entering upon. And into it we bid you welcome, in the name of God. During your preparation you have learned many things—you have been living in a world of vision golden, white and pure in the mystic light of the future. Now you are to be plunged into a life of activities. You are to enter into the conflict where you will come face to face with the stern realities of life—find many things that you will need to know that your preparation did not supply. But the grace of God, in whom you trust, will supply all your need. Be men of prayer and you will be men of power. Be lovers of men and children and you will be loved. As God-called men, know that the most efficient ministry is the deepest spirituality expressing itself through the most human life most richly endowed. Magnify your office. Know that it is an honor and privilege far beyond earth's proudest gifts to be allowed the lowest and least place in this service, and that the reward and blessing infinitely outweigh our deserving. How shall we fill it? How not fail in it? How shall we glorify its drudgeries and meet its great occasions? Whence the courage and good cheer, the patience, tenderness, and hopefulness for all these things?

The answer is not far to seek. It is here. "I am the Good Shepherd. The Good Shepherd layeth down His life for the sheep." The secret of our service is the Saviour's Cross.

St. Louis, May 27th, 1916.

Dear Bishop Nichols:

The undersigned are a committee for the purpose of raising funds and erecting a church building here in St. Louis as a Memorial to Bishop Tuttle, whose Golden Jubilee Anniversary occurs next October.

We hope to secure one hundred thousand dollars for this purpose, in order that we may erect a very handsome structure. It is our earnest desire that this movement may be a widespread one, and partake of a national character. To that end, we are writing to the Bishops of every diocese asking them to have collections taken up in the various churches in their diocese for this purpose, all on a given date or day—of course, omitting such churches as they may not deem it wise to call upon for this service. We are extremely anxious to have the Churchmen of the entire United States participate in this tribute to so great, so good and so worthy a man as Bishop Tuttle, who as you know, is now in his eightieth year.

It is the wish of the committee and their best judgment that this should be done, or the project absolutely assured, so that we could lay the cornerstone during the month of October, at the time the General Convention is held in St. Louis. We most earnestly and prayerfully ask your assistance in this matter by having the Churches in the Diocese over which you preside, on some date that you will appoint, give the collection—outside of the ordinary purposes—to this worthy object.

We would be very glad indeed to hear from you on this subject at your earliest convenience, and beg to remain, with profound respect,

Faithfully and sincerely yours,

William Bagnell, Walker Hill, E. C. Simmons, L. H. White, B. D., Minister St. Mary's; F. F. Johnson, Bishop Coadjutor.

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HOSPITAL HOSPITALITY.

IV.

It was by no mere featuring for an attractive "elevation" that the Chapel is made conspicuous as flanking the main entrance to St. Luke's Hospital. It certainly does furnish one of the most impressive architectural effects in approaching the spacious new buildings. But its modest cross tells of far more than that. To begin with, the Hospital makes it very plain that its doors know no challenge of religion. The very first announcement in its Annual Report is:

"St. Luke's is a general hospital, organized in 1871 under the auspices of the Episcopal Church; but no distinction is made between the various nationalities or creeds, its doors being open to all. Patients are allowed every facility for receiving the consolation of their own churches."

That this liberal policy in "aid of humanity" has been and is strictly pursued, the records as well as any investigation will prove. In this at any rate there is some truth in that equivocal compliment of the amiable jester whose leaning towards the Episcopal Church was by him so dubiously explained as due to its "never meddling with any man's politics or religion!" To put religion in the very forefront of hospital treatment and to positively atmosphere it in the life of the whole institution is the very reason for the existence of St. Luke's Hospital. And for that the front featuring of the Chapel and its Cross stands unmistakably and irrevocably. The Hospital Hospitality of St. Luke's is extended with a depth of conviction of its founders that the real blend of remedial agencies consists in rounding them out for the whole personality of the patient, for the soul and spirit as well as for the flesh, and that religion is the chief factor in such a full and symmetrical treatment.

"What is this flesh we have to penetrate?
Oh, not alone when life flows still do truth
And power emerge, but also when strange chance
Ruffles its current; in unused conjecture
When sickness breaks the body—hunger, watching,
Excess or languor—oftenest death's approach,
Peril, deep joy or woe."

Religion as the Chapel symbolizes it invests that sanctuary with a meaning all of its own as a real laboratory of life, a real X-ray room, a real operating room, a real room of profound character convalescence. And every other room, and every other skill of the highest qualified physician or nurse can be supplemented and sanctioned and sanctified by this. There are many things we ponder over in hospital days we cannot understand until with the Psalmist we go into "the sanctuary of God." Patients may not be in a condition to attend the Chapel Services; the notes of Service and song wafted through the halls may not even reach their ears, provisions for fuller ministrations of chaplaincies may have to await gradual realization, but the intercessions of those who can join in the worship and receive sacramental and other strengthening for themselves, the mere unintruding interest of a friend, or the fuller bedside services when welcomed on the part of the clergy, all help to a temperature of the institution which can only be spiritually "taken." None of this, as has been said, is forced upon the patient who wishes to be "let alone" by all except the other healing attentions to the purely bodily ailment, but its kindly, unobtrusive suggestion constitutes a main and avowed *motif* in the hospitality. To that end are the visits of the earnest clergy who have acted as Chaplains, as well as their regular services in the Chapel; with that in mind the Women's Board of the Hospital look to the weekly provision of flowers in the Chapel and show tokens of their thought in other ways; the marble tablet to commemorate the names of Benefactors of the Hospital is placed at the door of the Chapel as significant of the Blessing of God upon those who "provide for the sick and needy," and as a simple safeguard against having those who avail themselves of the advantages of the Nurses' Training School enter into uncongenial surroundings, in the Information for Applicants there is the following paragraph:

"As St. Luke's Hospital is an institution under the auspices of the Episcopal Church, the management requires from the nurses that neither by word nor act shall any nurse assume any position or express any opinion antagonistic to the Church and its teachings. When their duties will permit all nurses are expected to attend the services in the Chapel, unless excused by the Superintendent of Nurses."

It is an assuring sight to see nurses at the very early Celebrations of the Holy Communion.

In the life of a good physician whose professional career covered more than a quarter of a century in England two generations ago, it is noted that he had written as a motto of his life and kept over the mantel-piece in his "den" the following:

"Let come what will come,
God's will is welcome."

As a devoted Christian his whole life was a signal boon to his community and seemed well to illustrate the two lessons of the legend, viz: 1. Taking life as it comes and, 2. Learning to face life's unwelcome facts by religion. To the physician's training to be ready to meet any situation calmly, he added in his own experience that secret of the innermost calm of life through implicit trust in his God. That is a good summary of what St. Luke's Hospital has in its own hospitality. The sicknesses and snatching away from the active day's doings are among the hardest things to take as they come, with their pains and their heart-aches. To make adjustments to them; to get over repinings and not lose heart under them; to find a little here and a little there of real interpretation of the loving Saviour's presence and power; in dark hours of chastisement to look up to the starshine of heavenly love of the Father; to find progress towards that character goal, sometimes so distant in full health, where the honest soul can achieve the sincere avowal "God's will be welcome," this in any human life is a beckoning hospitality sure and steadfast. It is patiently to learn that secret of serenity St. Paul said he had to acquire by gradual stages; "in whatever state I am therewith to be content." And because the Chapel holds out such an invitation to all who enter there, it has been made worthy in architecture and appointments by the benefactors of these new buildings, it has been placed beside the very portal. And that portal may be made a threshold to Jesus Christ to find Him as never before when two or three are gathered together in His Name and where He invites us to His very Feast at His Altar.

WILLIAM F. NICHOLS.

FRANK DE FREES MILLER, D. C. L., PRIEST.

In the wise Providence of Almighty God, the soul of our brother was called to his rest on Thursday, April 27, 1916. It therefore becomes our duty and our privilege to put on record something of his life story and something of the appreciation in which he was held among those who knew him.

He was born in South Bend, Indiana, September 6, 1854, and had therefore nearly filled out three-score and two years of human life. About the time of his birth, his grandfather established in that city the South Bend *Tribune;* and he numbered among his family connections the Hon. Thomas F. Bayard, lawyer, senator and diplomat. These facts we mention only to give an explanation of one of the most marked characteristics of our brother, his love of the best literature.

His father came to San Francisco while he was quite a boy, and as a young man he was in the composing room of the San Francisco *Bulletin*, with which his father was connected; and in that composing room developed much of his love for poetry.

He was graduated from the Law Department of the University of California and admitted to practice in the Supreme Court of the State in 1882. After practicing law successfully for two years, he was led by the influence of the Spirit of God acting through the guiding and suggesting of the Rev. Dr. Akerly, Rector of St. John's Church, Oakland, to study for the ministry of the Church.

He was ordained to the Diaconate by the Rt. Rev. Dr. Kip in 1885, and advanced to the Priesthood by the same Bishop in 1886.

He held various missionary stations in California in the years from 1885 to 1891; was rector of St. Paul's Church, Bakersfield, from 1892 to 1896; in charge of Christ Church, Alameda, in 1896; Chaplain and private secretary to the Bishop of Springfield, as well as Secretary of the Convention of the Diocese from 1897 to 1899; in charge of the Church of St. John the Baptist, Elkhart, Illinois, from 1903 to 1909; in charge of the Church at Island Pond, Vermont, from 1909 to 1911; at Enosburg Falls, Vermont, from 1911 to 1913; returning to California in 1913 he was Rector of the Church of the Holy Innocents, San Francisco, from 1913 to 1915; and in charge of Grace Mission, Livermore, with residence at what he characteristically called "Sunnyside Lodge," Irvington, until he was called to Paradise.

He was married in 1893 to Miss Fanny Ward, who survives him. There are also relatives living in Oakland and in South Bend, Indiana.

Those who knew him best have always recognized in him a deep loyalty to the Church and her ideals as he saw them; as extreme modesty in all that pertained to his own abilities; a love of home and devotion to his friends; absolute sincerity; and a faithfulness to duty.

The Burial Office was said at St. John's Church, Oakland, on Monday, May 1, 1916, being under the charge of the Rev. W. W. Anderson, of Irvington, who was assisted by Archdeacon Emery, the Rev. Irving Spencer, Rector of the Parish, and the Rev. J. P. McCullough.

"For so He giveth His beloved sleep."

After the service in St. John's Church, the Archdeacon appointed as a Memorial Committee, the Rev. Messrs. Anderson, McCullough, Gee, and Wilson, by whom this tribute has been prepared.

Diocese of California

Grace Cathedral

Order of Services.

SUNDAYS:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (Grace Chapel).
11:00 a. m.—Morning Prayer with Sermon.
11:00 a. m.—Holy Communion with Sermon (First Sunday).
12:15 p. m.—Holy Communion (Other
10:00 a. m.—Holy Communion. Sundays).
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong with Address.
WEDNESDAYS: & SAINTS' DAYS:

ONLY THREE MONTHS TO COMPLETE THE APPORTIONMENT FOR GENERAL MISSIONS. MAKE AN EARNEST EFFORT TO PLACE THE FULL AMOUNT IN THE HANDS OF THE TREASURER BY SEPTEMBER 15TH. BUT SEND WHAT YOU RECEIVE EACH MONTH.

The Rev. John Acworth, rector's assistant at the Church of the Beloved Disciple, New York, for over twenty years, and at one time rector of St. Paul's Church, Salinas, has been making his annual visit with his California relatives.

The Rev. Edward T. Brown, rector's assistant at Trinity Church, San Jose, was married June 21st in that church to Miss Dorothy Alden Condo.

The Rev. Charles P. Deems and family have arrived from New York and will reside in Berkeley. He will take up at once the active work of the Seamen's Church Institute.

The Rev. E. S. Harper, rector of All Saints, Brooklyn, New York, gave an interesting illustrated lecture on Sicily in Grace Chapel on the evening of June 23rd, under the auspices of Grace Cathedral Men's Club.

The 1916 Summer School held from June 18th to 23rd will rank as the most successful yet held. The program published in our June issue was carried out with sustained interest to the end. It is to be regretted that the San Francisco clergy and Sunday School workers were not more largely represented.

Eight of the Alumni of Trinity College, Hartford, Conn., met with the Rev. F. S. Luther, Ph.D., LL.D., President of the College, at an informal lunch at the Stewart Hotel, San Francisco, on June 16th.

After two hours of reminiscing a message of greeting was sent to the Alumni Association meeting at Hartford on the 17th, and the San Francisco Bay Cities' Alumni Association organized in 1891 but quiescent of late years, was revived by the re-election of the former officers: Rt. Rev. W. F. Nichols, '70, as President, and Rev. F. H. Church, '82, as Secretary. The Secretary would be pleased to hear from any of the alumni in California and to see them when in San Francisco, at the Diocesan House, 1217 Sacramento Street.

The Annual Ordination of the Graduates of the Church Divinity School of the Pacific was on Ember Wednesday, June 14th, in Grace Cathedral Crypt. Five of the Bishops of the Province of the Pacific were present. The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, was the preacher. The sermon will be found on another page. The Rt. Rev. Louis Childs Sanford, D. D., Bishop of San Joaquin, read the Litany. The Rt. Rev. William Hall Moreland, D. D., Bishop of Sacramento, began the Communion Office, the Epistle being read by Rev. Flavel S. Luther, Ph.D., LL.D., President of Trinity College, Hartford, Conn. The Gospel was read by Rev. John Pahk, one of the ordinands. Mr. Harlan Bailey was ordained by Rt. Rev. George Coolidge Hunting, D. D., and Messrs. J. C. Jackson, C. A. Mainwaring of the Diocese of California; Mr. F. G. Jennings, of Oregon, and Mr. John Pahk of Honolulu were ordained by Rt. Rev. William Ford Nichols, D. D., Bishop of California, who was the celebrant.

After the service, luncheon was served in the Refectory of the Divinity School and an hour's intercourse among the friends of ordinands was followed by Evensong at 3 o'clock taken by the deacons.

Of those ordained Rev. Harlan Bailey begins work July 1st at Goldfield and Tonopah and adjacent towns in Nevada. Rev. J. C. Jackson will take part of this field September 1st, residing at Goldfield. Rev. C. A. Mainwaring will continue in charge of the Church of the Saviour, Santa Clara, Cal. Rev. F. G. Jennings will begin work July 1st at Marshfield, Oregon, and September 1st take up his permanent work at Coquille, Oregon. Rev. John Pahk will resume his work among the Koreans in Honolulu.

GUILD CONFERENCE.

On Wednesday, May 31, the Guild of Calvary Church, Santa Cruz, entertained delegates from the Guilds at Watsonville and Pacific Grove. Luncheon was served after the service, and the following talks were given: Mrs. F. G. Williams, "Social Influence"; the Rector, "Guild and Parish Finances"; Mrs. Wyckoff, "A Recent Visit to Eastern Churches"; the Rev. C. L. Thackeray, "The Usefulness of the Conference"; Mrs. Stansfeld, "The Spiritual Influence of the Guild." Deaconess Hodgkin was present and spoke by request on "The Deaconess School in Berkeley." The next meeting of this Conference of Monterey Bay Guilds is to be in the fall at Pacific Grove.

RUMMAGE SALE.

For the benefit of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home a series of Rummage Sales are being held. The first was quite a success; the store, through the kindness of Mrs. Wm. H. Taylor was rent free and thanks are extended to all those who sent the results of their gathering together that which is of no use to them but of so much consequence to those who need them, and have only a small price to pay. The Orphanage will be benefited if you will remember the Rummage Sale by sending to Mrs. E. G. Williams, 2636 Howard St., anything that you might otherwise send to the Salvation Army. It will be appreciated. Telephone Mission 3721.

The men of Trinity Church, Menlo Park, under the chairmanship of their genial and hospitable Rector, the Rev. Hugh E. Montgomery, were the hosts in a large Barbecue and Smoker given to the Churchmen of the Peninsula on Saturday night, May 27th.

The gathering of men from the various congregations was large and distinguished. There were in all one hundred and sixty, representing the parishes and missions of San Mateo, San Jose, Burlingame, Menlo Park, Los Gatos, Palo Alto, Redwood City, Sunnyvale, Saratoga, and Santa Clara, among whom were included from the clergy the Rev. Dr. H. H. Powell, and the Rev. Messrs. Cambridge, Thomas, Brewer, Verleger, Brown and Werlein.

The assemblage was held beneath the stately, wide-spreading oaks of the Nichols place in the outskirts of Menlo Park. The plans for the function had been made two months before by a committee composed of the Rev. Mr. Montgomery and Messrs. M. Polson, John Daily and Harry Weeden. The actual preparations consumed the labor of two days.

It was shortly after seven o'clock when the men of the congregation and their guests assembled. On reaching the grove they found John and Joseph Greer, the open-air chefs of the Panama-Pacific Exposition, in charge of the barbecue. In the center was a huge grate over a pit eight feet square, flanked on one side by a large campfire, surrounded by a semicircle of benches, and on the other by two broad earth heaps, revealing the presence of additional pits. On the grate numerous pieces of meat were being done to a turn over the red embers. From the pits were dug eight well-cooked bulls' heads. The feast included also beans, bread and butter, coffee, root beer and cigars.

The Rector of Menlo Park acted as informal toastmaster, and called upon representatives of all the congregations for stories. The hour which followed was memorable. The feeling of fellowship and the atmosphere of hospitality which permeated the entertainment mark a step forward in the social life of the Diocese.

The Graduating exercises of St. Luke's Training School of Nurses was held in the chapel on Tuesday evening, June 20th. After service by Archdeacon Emery, the Bishop made an address and the Archdeacon in the absence of the President of the Board of Trustees delivered the diplomas and the ten graduates were invested with the school pin by Miss Esther Brown, Superintendent of Nurses. An unusual number of friends were present and the usual reception was given in the Nurses' Home. One of the graduates has offered for service in the Mission field and is awaiting formal appointment by the Board in New York. She will probably be assigned to St. Luke's Hospital, Manila.

On Sunday, June 11th, the new Guild Hall, 40 x 60, for St. John's Mission, Morgan Hill, was opened with a congregation of 60, one-third of whom were men. The chancel furniture was made by the priest in charge, Rev. Wm. Higgs, who also has charge of St. Stephen's, Gilroy. A round stained glass window was given by Mr. Higgs and two windows by St. Mary's-by-the-Sea, Pacific Grove. Lots have been given by one of the Church families large enough for church and parsonage.

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PARENT-TEACHER MEETING.

The clergy and officers of the Church School desiring to establish helpful and close relations between the school and the home have planned a meeting to which all the parents of the pupils in the School and the teachers are cordially invited.

In a sentence the object is one of understanding between the two institutions and that each may be helpful to the other. The Superintendents of the Primary and other departments will explain the ideals of the Church School in regard to the pupil so that the co-operation of the Home may be gained. It is hoped that a permanent organization among the parents will be effected.

The second important object of the meeting is the opportunity it presents for the parents to know personally the teachers and officers of the School. Aside from the deeper desire of understanding the religious life of the pupils, this meeting should bring about a happy friendship between all connected with the Trinity Church School, San Jose.

CHILDREN'S SERVICES.

Plan to have on each first Sunday of the month, at the vesper hour, a service designed for the younger members of the congregation. The older members are, of course, expected to be present also.

We feel that we have in the past been neglecting a great opportunity. The children grow up in the Church School with little knowledge of the privileges of Church worship, and without forming the habit of regular attendance at the Church services. The Sunday School thus becomes a sort of substitute children's church, when it is designed not to take the place of but to prepare for the fuller appreciation of the Church's priceless heritage.

This special Church School service will do much to remove this idea from the minds of the children and parents. It will also add a new element of interest and variety in the round of services and will attract to vespers on the first Sunday of the month many who seldom enter the Church doors.

The Thanksgiving offering from the Churches in the Diocese toward the support of the Protestant Episcopal Old Ladies' Home as previously reported amounted to	$596.51
St. Luke's Church	115.85
St. Stephen, San Luis Obispo	4.35
Holy Innocents, Oakland	4.15
St. Andrew, Oakland	1.00
St. John, San Miguel	3.75
Babies' Branch, Women's Auxiliary	1.00
Good Samaritan, San Francisco	5.00
St. John, San Francisco	6.55
St. Mary, Pacific Grove	5.95
Christ, Alameda	.10
St. James, Sonora	5.00
Trinity, Oakland	.45
Total	$749.66
Post cards deducted	3.75
Balance	$745.91

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ST. MARK'S CLUB OF THE UNIVERSITY OF CALIFORNIA.

St. Mark's Club has ended a fairly successful year of work with the formulation of large plans for the future. It has become increasingly difficult to do the club work without the help of a clergyman giving his entire time to student problems. Some twelve years ago for a year or more friends of the University did help in the support of a clergyman for that purpose and for some years following, the staff of St. Mark's Parish was able to do a good deal, but for the last three or four years the increase of parish work on the one hand and of the number of students on the other (there were over 600 Churchmen in the University this past year) have made it very difficult for the local clergy to do more than take a friendly interest. They have succeeded in visiting once the new students and have helped in the various student activities as far as possible, but the need is constantly more apparent both to the student and the Parish staff.

Plans have been forming for some little time to meet this need. The Executive Committee of the Club has now undertaken, with the approval of the Bishops of the Church in California, the organization of an Advisory Council. This will consist of the four Bishops with a lay representative from each Diocese, representatives of the Faculty, and of the Vestry of St. Mark's Parish, the Rector of the Parish, the Head Deaconess of the Deaconess Training School, who has been a leader in the work among the women students, the Club Chaplain, if there be one, the Executive Committee of the Club and a few members at large. The plan is to organize this Council at the opening of the term in August and then with the backing of the Council to start in at once on a campaign to raise money for a worker among the students. The aim will be to raise money sufficient to support a Chaplain. If that is not immediately possible it is suggested that one or two graduate students may be compensated for part time work, calling, helping in the Club work and guiding the student activities. This last plan could be worked out in close co-operation with the Christian Associations as employed in Pennsylvania, where the Church employs a church secretary.

This most important movement for the youth of the Church in California should obtain an especially sympathetic hearing because it is being now undertaken not only for the students but by the students.

MISSIONERS AVAILABLE.

Clergy desiring to arrange for missions during the coming fall or winter may communicate with the Rev. Walter E. Bentley, Secretary of the Actors' Church Alliance, 129 Kent Street, Brooklyn, New York, or the Rev. William W. Davis, Players Club, Gramercy Park, New York. Mr. Davis was the rector of St. Luke's Church, San Francisco, from 1885 to 1893, and has held many successful missions and Good Friday three-hour services.

Clergymen and others in search of suitable books for parish or Sunday School libraries will be greatly helped by the catalogue of books recommended by the Church Library Association. To obtain this catalogue send twenty-five cents to the Secretary, Church Library Association, Cambridge, Mass.

The Girls' Friendly Lodge has been removed to 1125 Ellis Street, between Gough and Laguna streets. Those interested in working girls are asked to visit the lodge and to co-operate with the managers in bringing it to the attention of those working girls who desire a home.

Church people desiring a restful outing near the shore will find comfortable quarters at reasonable rates at the Tennant Memorial Home, Pacific Grove.

Camp St. Andrew, Tocaloma, Cal., under the management of the Rev. George Maxwell, will be open for girls July 6th. The rate is $3.50 per week in advance. The fare, $1.20 round trip from San Francisco. He may be addressed at Tocaloma.

SEAMEN'S INSTITUTE

The Rev. Charles P. Deems, the new Superintendent of the Seamen's Institute, has arrived in San Francisco. We clip the following from *The Lookout*, a monthly published at the New York Institute:

Mr. Deems graduated from Princeton in 1907, going immediately to become superintendent of St. Mary's House for sailors in East Boston, Mass. In the summer of 1909 he left for Scotland, where he spent a year studying in Glasgow, giving a part of his time to work among the seamen's missions on the Broomelaugh.

Returning to New York in the summer of 1910 he went to work with Dr. Mansfield over at No. 1 State Street with the understanding that he was to spend his summers there, working as a layman until ordained. He entered the Cambridge Theological Seminary in the fall of 1910, was ordained as a Deacon on Trinity Sunday, 1912, coming that June to the Institute to begin his work as Assistant Superintendent. He was ordained as a Priest in June, 1913.

His departure from the Institute will be a most serious loss. It will not only be exceedingly difficult to replace him as an Assistant Superintendent but as a man of ardent enthusiasms, strong sympathies and unfailing optimism. He has figured frequently in *The Lookout* as the Man Who Gives Advice and his kindly counsel to despairing seamen has often been quoted.

It was only through the earnest solicitation of Bishop Nichols that Dr. Mansfield was led to consent to Mr. Deems' withdrawal to what will certainly be a difficult field. Bishop Nichols has a special claim upon the Institute's consideration as it was he who made the dedicatory address in the Chapel on Sunday, October 12, 1914. Many persons who attended this service have made repeated reference to Bishop Nichols's address, the text for which was "Thine heart shall be enlarged by the sparkle of the sea."

He is moreover the President of the Seamen's Church Institute of America, and under his direction Mr. Deems will be brought into the closest touch with the great force which is ultimately to unite all work for seamen all over this country.

It is his intention to organize an Institute conducted along lines similar to the one in New York and to interest himself in the entire seamen problem of the West Coast, effecting a greater affiliation, a closer relationship between the Atlantic and Pacific Coast activities.

Liquid Soap and Dispensers
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S. F., Cal. Sample on request

Province of the Pacific

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Bishop.

May 31st was the twenty-fifth anniversary of Bishop Keator's ordination to the diaconate.

At the May meeting of the Clericus at Tacoma, with the Bishop as host, resolutions of congratulations were presented which so embody the sentiments of all our people that it gives us great pleasure to be able to reprint them here:

"This being the twenty-fifth anniversary of the ordination of our Bishop to the ministry, Resolved, that the Clericus express to him our congratulations, recognizing the high dignity of the office to which he so speedily attained; recognizing, also, the fruitfulness of this twenty-five years of ministry, and especially that of his episcopate, and recognizing, further, the respect which he so generally commands in the community, and the warm place he fills in the affections of the large circle of people who admire him and appreciate his gifts;

"That the Clericus express, also its feeling of thankfulness that he is our leader in our task of building up the Kingdom of God.

"We believe that his diocese, both clergy and laity, men and women, have been and are exceptionally loyal to him, and we pledge him anew our fidelity, wishing him God-speed in his noble work, the continuance of his courage and strength, and the rich reward of a deepening sense of the Divine presence and the joy of the assurance of the Master's approval of his labors."

The Diocesan Convention.

The Convention met for two days at Christ Church and, in point of attendance and interest was most satisfactory. Committee reports and routine business occupied a good deal of time, some of the former being of unusual interest. The matter of the Clergy Pension Fund received very considerable attention and was favorably acted on by the Convention.

Delegates to General Convention were elected as follows: Clerical, Rev. Messrs. Wood Stewart, Sidney T. James, E. V. Shayler, and W. H. Stone. Lay, Messrs. C. E. Shepherd, N. B. Coffman, W. H. Redfield, and E. C. Arnold. Alternates, Clerical, Rev. Messrs. W. H. Bliss, R. J. Arney, F. T. Webb, S. H. Morgan. Lay, Messrs. E. G. Anderson, G. B. Nicoll, F. F. Evans, Geo. Plummer.

The Rev. Earl Cleeland was advanced to the priesthood on Tuesday, May 16th, by the Bishop of the Diocese, the ordination sermon being preached by the Rev. Wood Stewart.

The Olympia Branch of the Woman's Auxiliary met in Trinity Church at 11 a. m. May 18th, with a large attendance. The sermon by Rev. Franklin Hart, of Emmanuel Church, East Seattle, was based upon the text, "All power is given unto you," and "Ye shall witness unto Me." No apologetic is needed for missionary enterprise, more than for Christianity itself. The race must be thought of *in toto;* it is intended to be one, a spiritual unity. The essential reason for missions is that Christianity only is large enough for the task. Other religions have failed. That the world may be built into a spiritual oneness, it must be captured for Christ.

The sum of $877.57 is in the treasury of the United Offering, to be presented at the General Convention at St. Louis in October, a less amount than three years ago at this time.

The following officers were elected: President, Mrs. F. W. Keator; First Vice-President, Mrs. T. W. Kydd; Second Vice-President, Mrs. E. C. Arnold; Third Vice-President, Mrs. Peter Harvey; Treasurer, Mrs. F. D. Ellis; Recording Secretary, Mrs. George H. Plummer; Corresponding Secretary, Miss E. H. Maynard.

The following were elected delegates to the Triennial Meeting at St. Louis: Mrs. Keator, Mrs. Jacobs, Mrs. Goddard, Mrs. Ellis, Deaconess Nosler; Alternates: Mrs. Hyde, Mrs. Coffman, Mrs. Redfield, Miss Young, and Mrs. Latimer.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The sixth annual convention was held in Sacramento May 15th to 17th, 1916, and was one of the most profitable and enjoyable ever held in the Diocese.

The convention was lifted up to a high spiritual level by the splendid addresses and sermons delivered. The presence of Bishop Sumner of Oregon and Bishop Rowe of Alaska added greatly to the inspiration of all. The Sacramento Churchmen's Club initiated the week with a banquet at which 150 were present, and which was addressed by Governor Johnson in a ringing speech on Effective Citizenship, followed by a rousing appeal from Bishop Sumner along the same line. The solemn and impressive service of ordination took place in St. Paul's Church on May 16th, at which Rev. Ernest Storer Bartlam, deacon, was elevated to the priesthood by our own Bishop. Bishop Sumner preached a strong and searching sermon, which was heard with profit by the large body of clergy present. The business of convention was mainly a consideration of financial problems of the Diocese.

The Bishop's annual address showed the Diocese to be in excellent spiritual condition, and was a call to faith and progress along every line. Elections were prompt and harmonious. The good work of Rev. H. Perks in the business management of the *Sacramento Missionary* was acknowledged, and Rev. P. G. Snow was added to the committee of managers. A Social Service Commission was created for the Diocese. The Pension Committee was continued and empowered to canvass for funds. The need of an Archdeacon was emphasized by all and the desire expressed to have such a general missionary and financial help in the Diocese as soon as practicable.

The convention adjourned at noon on May 17th, with all hearts full of gratitude to God for the pouring out of His Spirit upon clergy and people.

Officers of the Diocese Elected for 1916.

Secretary, Rev. C. E. Farrar.

Treasurer, F. H. Denman.

Standing Committee: Rev. C. E. Farrar, Rev. E. A. Osborn, D. D., Rev. J. T. Shurtleff, Rev. J. T. MacGovern, Hon. N. P. Chipman, W. W. Lyman, W. B. Lardner, C. W. Bush.

Board of Missions: Rev. I. Dawson, Rev. P. G. Snow, Rev. I. E. Baxter, C. Q. Nelson, D. Barnicott, E. D. Seaton, J. W. Horn.

Cathedral Chapter: Rt. Rev. W. H. Moreland, D. D., Rev. I. Dawson, Rev. J. T. Shurtleff, Rev. W. L. Clark, Rev. F. W. Crook, Rev. C. E. Farrar, Rev. E. A. Osborn, D. D., Hon. N. P. Chipman, W. W. Lyman, W. B. Lardner, C. Q. Nelson, S. Glen Andrus, F. A. S. Foale, T. T. C. Gregory, H. Thorp, Jerome P. Churchill, Walter Polland.

Trustees of Diocesan Corporation: Hon. N. P. Chipman, Egbert A. Brown, C. W. Bush, Rt. Rev. W. H. Moreland, D. D., R. D. Dunlop, J. M. Henderson, E. C. Barrell, Dunning Rideout, C. B. Bills.

Board of Religious Education: Rev. I. E. Baxter, Rev. H. Perks, Rev. M. Rifenbark, E. J. Berringer, A. S. Healy.

Deputies to General Convention: Clerical—Rev. I. E. Baxter, Rev. Mark Rifenbark, Rev. J. T. MacGovern, Rev. C. E. Farrar. Alternates—Rev. P. G. Snow, Rev. N. Dodd, Rev. W. S. Short, Rev. H. Perks. Lay—Hon. N. P. Chipman, R. D. Dunlop, W. W. Lyman, E. D. Seaton. Alternates—C. Q. Nelson, F. A. S. Foale, J. W. Horn, E. C. Barrell.

Report of Finance Committee.

(Condensed.)

The Episcopal Endowment Fund, on which the Diocese depends for its Bishop's support, is seriously reduced, the income showing a deficit of $2,256.70 during the year. The principal is not in healthy condition, $31,751 being represented by real estate in the business portion of Sacramento which is unrented. Four $1000 Western Pacific bonds are yielding no interest. One parish, which the Diocese helped with a loan of $1500 in time of local distress and difficulty, still owes $1400 on the principal and has not paid the interest since June 12, 1914. There was a loss of $636 on the sale of certain bonds. The Nevada district had been paid $1452.75 by order of last convention.

We note also a mortgage for $4500 placed by the Cathedral Chapter on our Diocesan house, and this must be included in the sum to be raised to meet our deficiencies. The Diocesan assessments are not paid up before May 1st as they should be, many parishes deferring settlement until convention meets. These assessments are too low and should be increased. The need of a special agent or archdeacon to assist in canvassing for funds is more urgent now than ever. The committee recommended that the balance of income in the Carson Fund and Diocesan Fund be applied to meet the deficit in income of Episcopal Fund. It also recommended the following expenses for ensuing year: General Convention, $120; Provincial Delegate to Board of Missions, $75; General Board of Religious Education, $66; Printing Journal, $130; Secretary of Diocese, $50; Treasurer of Diocese, $50; other expenses, $100; total, $591.

The most pressing need is to build up the Episcopal Endowment by securing new funds. If the deficit continues, the Bishop's salary will have to be met by assessments on the parishes, or we shall have to ask General Convention to reduce us to a Missionary District again. The latter alternative is unthinkable and we urge a systematic effort to increase the Endowment of the Episcopate as soon as possible.

C. W. Bush,
W. W. Lyman,
F. H. Denman,
R. D. Dunlop,
Finance Committee.

The annual session of the Woman's Auxiliary of the Diocese drew together a large body of delegates and was the most enthusiastic and uplifting session ever held. The opening sermon was delivered by

Bishop Sumner of Oregon in the Pro-Cathedral, Tuesday evening, May 16th. It was a moving presentation of the world's need of Christ. The Bishop's plea for little children to be rescued from the slavery of the factory brought tears to many eyes. Wednesday morning early the corporate Communion was celebrated by our own Bishop in the Pro-Cathedral, with a large attendance. The joint session in the afternoon carried everyone up to a spiritual climax. The Pro-Cathedral was crowded when Mrs. Baxter, Diocesan President, introduced Bishop Rowe, the missionary hero of Alaska. In his strong, simple way, Bishop Rowe told the story of his travels in the land of ice and snow, of the changes wrought in the lives and characters of the natives by the Gospel, and especially dwelt on the work at Eagle, Alaska, which our Diocese has adopted as its special charge. The Bishop's address so aroused the sympathies of the audience that $150 was pledged by volunteers from the floor for the education of Indian children in Christian schools. Our own Bishop spoke with great feeling of the precious sacrifice of life in the service of Christ, ennobling every missionary endeavor, and transfiguring every box of supplies, and he urged fuller attention to intercessory prayer and mission study. Rev. J. T. Mac Govern and Rev. C. H. Lake made brief but fine addresses. Rev. I. Dawson read an interesting account of the year's work at the Home of the Merciful Saviour, prepared by Mrs. C. B. Bills, President, and Rev. W. S. Short closed with the spiritual counsel—"in quietness and confidence shall be our strength."

The fine spirit of the annual session sent the women away rejoicing with fresh courage and faith for the new year. All were appreciative of the leadership of Mrs. I. E. Baxter, Diocesan President, to whose forethought much of the success was due. Liberal offerings were made for central expenses. At the close of the session the Alaska boxes were packed in the Diocesan house.

The United Offering.

At this time the United Offering is $54 greater than was sent to Triennial in 1913. We need only $61 to make $500—which should be an easy matter before September. The parishes and missions that always respond can be depended on, but why not every parish and mission? If there had been a delegation from each place to the inspiring convention just held in Sacramento, they could not help catching some of the enthusiasm that was such a marked feature from beginning to end. It broadens our ideas to meet, if but once a year, and get acquainted with the coworkers of our own Diocese. The long distances isolate us.

Every mission should make an effort to send one or two delegates to Annual Convention and, if necessary, help with railway fare. It is done elsewhere, and always proves a good investment.

It is impossible for our excellent President, Mrs. Baxter, to visit all parishes and missions, but it would be no great hardship for one or two delegates to come from each mission, especially as the Diocese has been divided into two deanries. The following are the contributions this spring: Colusa Little Helpers, $2.16; Collinsville, Mrs. Talbert, $1; Christ Church, Sacramento, $3.50; St. Helena, $8.51; Mrs. Moreland, $1; Santa Rosa, $11.97; Mrs. Clark, Benicia, $2.43; Petaluma, $20; Marysville, $14.14; Mrs. Mackintosh, Healdsburg, $2; Mrs. Churchill, Yreka, $2; Chico, $4.15; Napa, $12; Woodland, $11.76; Vallejo, $1; Junior Auxiliary, Yreka, $2; Auburn, $5.50; Mrs. I. Dawson, Sacramento, $1; Mrs. R. T. McKisick, Sacramento, $4.29. Total, $110.49. Total amount in bank, $439.27.

Marysville should receive special mention, being so recently organized. There must be some fine Churchwomen in Marysville that we have not heard about. The woman who interests another woman doubles her part in the offering. Look out for scattered women, who don't know about the Woman's Auxiliary. Tell them of their privilege and opportunity to send the Christian faith to other women. And, above all, let us keep on encouraging each other—until the whole Diocese is imbued with the spirit of Missions.

Mrs. P. G. Snow,
United Offering Custodian,
Woodland, Cal.

DISTRICT OF EASTERN OREGON.

Rt. Rev, R. L. Paddock, D.D., Bishop.

The Ninth Annual Convocation of the Missionary Jurisdiction of Eastern Oregon met in St. Stephen's Church at Baker (Rev. Owen F. Jones, rector), on June 21st. About fifty clerical and lay delegates, including those of the House of Churchwomen, were present. Bishop Paddock in his address reported progress all along the line, the confirmations numbering 117, which proportionately compares very favorably with the neighboring jurisdictions, with twice or four times the number of resources. None of the clergy are paid by the Board, the Bishop supplementing their salaries when needed from funds sent him personally. During the eight years of his episcopate, he has only received about $6,000 from such sources. He aims to make the jurisdiction self-supporting as far as possible. For fifteen dollars a month, a mission is supplied with a monthly Sunday service, and for twenty-five, two Sunday services a month. He presented the claims of the Pension Fund, Armenian Relief and Religious Education.

The first day was spent in hearing reports from the different clergy and reading of papers. In the afternoon three were read, on "Sunday School Work," on "The Influence of the Church on National Life," this being by a layman, a former Judge of the District Court, and another on "The Atonement in the Light of Human Experience." In the evening an eloquent sermon was preached by a visitor, the Rev. A. A. Morrison, D. D., rector of Trinity Church, Portland.

The next day, both the Convocation and House of Churchwomen organized for business, meeting separately. The former dealt with mostly routine business. Committees were appointed to take up the Pension Fund matter and to look into the management of the various trust funds and financial affairs generally. Another important committee was for a complete revision of the canons, to be submitted to the Bishop to present to the House of Bishops and resubmitted next year to the Convocation for final action and adoption.

The Rev. Owen F. Jones, rector of St. Stephen's, Baker, was elected Clerical Deputy to the General Convention, with the Rev. Charles Powell, General Missionary, as alternate. The lay deputy was Mr. Otis Patterson of Canyon City, with Mr. J. D. Slater of La Grande as alternate.

The House of Churchwomen re-elected their former president, Mrs. Lina Sturgis of Pendleton. They reported a very inspiring session, at which papers on woman's work in the Church, Sunday School work and social service were read. In the afternoon a joint meeting with the Convocation was held, which was addressed by the principal of St. Paul's School for Girls at Walla Walla, Wash., on "Religious Education." The Deaconess made a very comprehensive report, as did also the Rev. G. Van Waters, D. D., General Missionary for the Western portion of the jurisdiction.

The Rev. Bertram Warren of The Dalles was re-elected Secretary and Registrar of the jurisdiction, and Dr. Carl G. Patterson of Baker, Treasurer. The Bishop appointed Rev. Charles Quinney of Pendleton and Rev. Upton H. Gibbs of La Grande clerical members of the Council to advise with Dr. J. E. Anderson of The Dalles and Capt. Charles Schetky of Hood River, as lay members.

MESSAGE FROM BISHOP RESTARICK OF HONOLULU.

"We have had a glorious Easter. The twelve Sunday Schools of Honolulu at our great Easter service gave $1250, which was $300 more than last year. Everywhere we had great services and large number of communions. At Lahaina, where the people are poor and all Hawaiians, the Sunday School gave $90 for missions. I do not know how they did it. The Reverend Mr. Cockroft and Miss Caldwell are Twentieth Century saints.

"Miss Caldwell saw one boy down town blacking shoes. She asked him what he was doing, and he said: 'Shining for the Church.'

"In Holy Week, I confirmed 117 persons, nearly all Orientals and Hawaiians."

This message is all the more significant when it is remembered that less than one hundred years ago the Hawaiian Islands were the home of savagery and cannibalism.

If you care for additional information concerning the Church in the Hawaiian Islands, a post card will bring you a copy of leaflet 1007, "The Crossroads of the Pacific."

Very truly yours,
John W. Wood.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Ninth Annual Convocation of the District was held in St. Michael's Cathedral, Boise, May 26th to 30th. The Bishop's annual address was stirring and full of optimism. The Rev. Alward Chamberlaine, Dean of St. Michael's Cathedral, was re-elected Secretary, and George H. Hackett, Treasurer.

On Sunday, May 28th, a splendid missionary service was held, and the sermon preached by the Rt. Rev. Herman Page, Bishop of Spokane. It was an eloquent plea for the Church Pension plan. Action on this plan came before the Convocation the following day, and was unanimously carried, and a canon adopted making it operative in the District.

The Convocation also adopted a full set of canons for the District, subject to the approval of the General Convocation.

Deputies to the General Convention: The Rev. D. J. W. Somerville, Lewiston, and Mr. Geo. H. Hackett, Boise.

Alternates: The Very Rev. Alward Chamberlaine, St. Michael's Cathedral, Boise, and Mr. R. M. Davidson, Boise.

Other elections and appointments were as follows:

Council of Advice: Rev. Alward Chamberlaine, Archdeacons Stoy and Creasey, Messrs. Davidson, Horrie and Hackett.

Delegates to the Pacific Coast Synod: Rev. L. B. Franck, the Rev. Jonathan Watson, the Ven. Howard Stoy, the Rev. W. E. Roach, Messrs. C. L. Longley, Prof. H. T. Lewis, Stanly A. Easton and F. S. Randall.

The Woman's Auxiliary met during the Convocation, and reported a most prosperous year. Besides their yearly apportionment for General Missions, special gifts were made for support of the Fort Hall Indian Mission, St. Luke's Hospital, Tokio; St. Margaret's School, Tokio; St. Mary's School, Shanghai; Missions in Alaska, Mexico, and among colored people in the South. Mrs. Frank Johnesse was re-appointed President, Mrs. Wyman elected Secretary, Mrs. Cutherel, Junior Secretary; Mrs. King, United Offering Secretary; Mrs. Chamberlaine, Secretary Babies' Branch; Miss Sprague, Educational Secretary.

The Rev. Alward Chamberlaine, Archdeacon of Boise and Southwestern Idaho, has been appointed Dean of St. Michael's Cathedral, Boise, by the Bishop of the District, as the request of the Chapter and congregation of the Cathedral. For the past thirteen years Archdeacon Chamberlaine has labored in Idaho, covering the whole State in his ministrations. Six months ago he took charge of the work of the Cathedral upon the resignation of Dean Smith, who removed to the Diocese of Rhode Island. Dean Chamberlaine is secretary of the District and member of the Council of Advice. He was elected alternate to the General Convention at the last Convocation.

MISSIONARY DISTRICT OF NEVADA.

Rt. Rev. G. C. Hunting, D. D., Bishop.

New Rectory for Reno.

The estate of the late Mrs. Helen C. Unsworth, wife of the Rev. Samuel Unsworth, rector of Trinity Church, Reno, is being settled up, and by a provision of the will, the sum of $5,000 is given to Trinity Church for the erection of a new rectory. The money is immediately available. This much-needed building will be a splendid memorial to a well-beloved and devoted Churchwoman.

Many of the stores in Reno were closed on Good Friday between the hours of 12 noon and 3 p. m. This is the first time this solemn day has been so marked.

DeWitt Clinton Commandery, Knights Templar, attended Easter service at Trinity, Reno, in a body. This is one of the two mounted Commanderies in the United States, and presents a fine appearance in procession.

The Ninth Annual Convocation of the District will meet in Elko May 12th, 13th and 14th. The Rev. Samuel Unsworth will preach the Convocation sermon on Sunday.

A sterling silver communion set, made by Gorham, has been given for use in the "Upper Room" at the Bishop's House. It is a memorial to Bishop Robinson, and was presented by those persons whom he confirmed in Nevada.

Church Activity in Southern Nevada.

Bishop Hunting has just returned from a trip through the southern parts of the State. Classes were confirmed at Tonopah, Goldfield, Las Vegas and Pioche, all presented by the Rev. Percival S. Smithe, who covers a field embracing about 25,000 square miles. At Beatty, a service was held in the Miners' Union Hall. The people of the town have matured plans for the purchase of a building to be converted into a church. It was first used as a saloon, where alcoholic spirits were dispensed. Later it was the home of a "medium," and other "spirits" were invoked. It is now to become a temple for the spirit of the Christian religion. Its present sole furnishing is a decrepit barber's chair, which someone facetiously suggested might serve for the Bishop's throne.

The Churchwomen at Pioche worked during Lent on Altar and chancel furnishings to be used in the "Union" Church. The hangings for Altar, lectern and pulpit are of white linen, and on each is a wonderful piece of crocheted lace showing a design of Cross and chalice. Great interest is being shown in the work at Pioche.

At Caliente, a service was held for the first time in years. It was held in the school house, and someone said it would make an interesting picture if a photograph might have been made of the Bishop in his vestments holding a little coal-oil lamp so that the organist could see to play the hymns. This little lamp furnished all the dim religious light to be had for the service.

Encouraging Condition of Ely Mission.

In an Easter letter to his congregation, Rev. Jos. W. Gunn said: "St. Bartholomew's Church was never in better condition than now. At the same time we never before this had so much work on our hands or so many worries about keeping up and doing our part in the community. We thus find ourselves at this Eastertide more dependent than we ever have been on the good faith and loyalty of our communicants and friends." This hopeful outlook was more than justified by a later report of the Easter offerings, amounting to $229.30, an increase of about 30 per cent over last year. "Salaries are all paid up and obligations in the way of missionary gifts and general benevolences now due are paid. Other gains in general attendance at the services, increase of the Sunday School roll and communicant list are in about the same ratio (30 per cent), which indicates that our giving is the best index we have of the church's vigor and ability to do its work."

These extracts are from a circular letter about 300 of which are sent out by the vicar every month.

The Bishop's Visitations.

Immediately after Convocation, Bishop Hunting visited Eureka, Palisade, Wells, and Clover Valley. On May 12th, he was in Winnemucca, where he stood sponsor for the new baby at the vicar's home, Alice Claire Turman. He also confirmed one man. He had confirmation service in Reno the next day. June 4th, he relieved the rector at Carson City. June 6th he made the address at the closing exercises of the Carson Indian School. On Whitsun Day, he confirmed classes in Carson City and Virginia City, and held service in Silver City. He delivered the commencement address at the Reno High School on June 8th.

Winnemucca Mission Acquires Property.

At a meeting of the Council of Advice held May 22nd, the Bishop announced that through the gift of a communicant of St. Mary's, Winnemucca, the mission had been able to procure two lots in a more desirable part of the town, to which the church will be moved. This enlarges the property of the mission so that the contemplated rectory and parish hall can be built on the same lots as the church.

At this same meeting, the members of the Council of Advice were appointed by the Bishop as members of a Committee on Social Service with the Rev. Lloyd B. Thomas as Secretary. This will make it possible to have a meeting of this committee whenever the Council is called together. Between meetings, the Secretary will attend to the executive work of the Committee.

Clergy Staff to be Enlarged.

At a meeting of the Council of Advice on June 2nd, the papers of Mr. Harlan Bailey, applying for ordination, were passed upon. Mr. Bailey has been transferred from the Diocese of Olympia, and will be graduated from the Pacific Coast Divinity School this month. Bishop Hunting will ordain him in San Francisco on June 14th. Early in July Mr. Bailey will take charge of St. Mark's Mission in Tonopah, with other missionary work at Manhattan, Round Mountain, and Belmont.

Mr. John C. Jackson, of the Diocese of California, who also leaves the Divinity School this month, will come to Nevada early in September, to take charge of the work at Goldfield and some other stations.

The clergy of the district welcome these two recruits, and can assure them of the hearty good-will of the Church in Nevada.

Another new station has been opened by the Rev. Percival S. Smithe, at present the only clergyman in southern Nevada. The new work is at Jean, on the S. P., L. A. & S. L. R. R., the nearest railroad point to Goodsprings, where services were begun two months ago.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop.

The Parish of the Church of the Saviour, Hanford, California, practically cleared off its debt on Easter Day. The offering amounted to $7,158.43, of which $5,288.00 was in cash and checks on the Altar that day. The history of the Parish is an enviable record. The Church building was completed in 1911. At that time about $10,000 was raised, including the sale of some real estate. The floating debt in 1912 was approximately $12,500. During these four years, for principal and interest, including the Easter Day offering, almost $13,000 has been raised. Thus in five years this Parish has given about $23,000 towards its new church building. The Easter offering is believed to be the largest offering in any Parish in any of the Dioceses in the State of California.

A PRAYER.

"O God, of whom cometh all things, and to whom giving, we give but Thine own. Open the hearts of Thy people within this parish that, giving of their poverty or their riches, they may set forward the work of Thy Kingdom, and may all alike learn that it is more blessed to give than to receive. Enable them to hear Thy call to self-denial; quicken in them a sense of large responsibility for the growth of Thy Church; and at this time especially stir them to faithful stewardship of the goods which Thou hast entrusted to them; through Jesus Christ our Lord. Amen."

Dividend Notice.

THE GERMAN SAVINGS AND LOAN SOCIETY

(The German Bank)

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Mission Branch, corner Mission and 21st Sts.
Richmond District Branch, corner Clement St. and 7th Ave.
Haight Street Branch, corner Haight and Belvedere Sts.

For the half year ending June 30, 1916, a dividend has been declared at the rate of four (4) per cent per annum on all deposits, payable on and after Saturday, July 1, 1916. Dividends not called for are added to the deposit account and earn dividends from July 1, 1916.

GEORGE TOURNY, Manager.

HOME, BY WAY OF THE SEA.

Rev. 21:1.

He was a handsome, happy, care-free school boy but a short while ago, a boy with everything to live for—splendid parents, an affectionate brother and friends so innumerable that he seemed as though specially picked out for good fortune. Never did I know of a boy more beloved. It seems only the other day that one of his companions said:

"Oh, there's no one like C——. I want you to know him. May I bring him to call upon you?" And now, alas! C—— is no more. In a spirit of adventure he entered upon a voyage. Desiring to see the world, with fine independence he undertook to work his passage as freight clerk on a vessel bound for a distant land. Storms arose, however, the ship went down and with it the promising young life so dear to many.

Ah, the grief in his home, the shadows over his school, the tears his school-mates shed! Rare indeed, must his character have been to win such love from hundreds. His life surely was not lived in vain.

Decoration Day came, the Day of Flowers, when everybody that had a grave went to it. But again the wound bled, for C—— had left no grave behind him, hence, there was not even the mournful satisfaction of laying sweet blossoms, dewy with tears, above his quiet head.

But is there no comfort for such sorrow? It depends on whether we walk by faith or by sight. If by sight, then all is confusion, "for now we see through a glass darkly." But the eye of faith sees Christ walking on the waters, the same Divine Master who said to the troubled disciples of old: "Be ye of good cheer; it is I; be not afraid!"

Again: Should a death in youth be considered untimely, incomplete? Not if we believe every life is a part of God's plan, because if He planned the beginning He must also have planned the end. We are here to do our individual share of God's work; some to do the sowing, others the reaping. It is not a matter of much or little, youth or age. It is one, rather, of our faithfulness toward God's will concerning us and our loved ones, even His will concerning the time and manner of our passing.

Charles Crittenton's little daughter died in childhood, but in her grave was planted a seed that brought blessing to thousands of unfortunate girls. Senator Stanford's son was about the same age as C—— when he passed away, but his most enduring monument is an educational institution that is proving a benefaction to mankind. Even our blessed Lord's ministry was finished at the early age of thirty-three years.

It certainly is by the breaking of our hearts that we become acceptable offerings on God's altar, even as it was by the breaking of the humanity of our Divine Master on the Cross that Redemption was won for mankind. Our sorrows are able to lift us—if we allow them—into a more thorough consecration of all our powers to the uplift of our fellow-beings.

The lives that have yielded the sweetest perfume that I have known have been those of the dear shut-in ones and the dear bereaved ones who have come up from the death of human hopes into the larger life that is hid with Christ in God.

But in the case of C—— the thought that hurts and is so hard to overcome is the one that confronts all the fathers and mothers of boys lost at sea, viz: that of the awful struggle with the pitiless waves. It is as though a fond, familiar friend had suddenly turned foe, necessitating a complete change of viewpoint.

Yet, after all, the sea was only the door into a larger room of service where there are no limitations of the flesh such as hinder one here. I had a friend once who went to meet her brother, only to find that he had been buried at sea on the way home. She knew, however, in spite of her anguish, that her loved one had gone to be with Christ, "which is far better," and as she thought of his mortal remains she took great comfort from the following anonymous verse, which I pass on to others who have lost dear ones at sea:

"There is a spot the All-seeing only knoweth,
Deep in the limitless and watery waste;
A bed His sleepless eye alone beholdeth,
Where one of his dear family doth rest.
"High overhead the storm oft fiercely sweepeth,
And petrels scream amid the billowy foam;
But not the faintest, falling sound ere reacheth
The hushed retirement of that last, long home.
"All, all is peaceful where his dear head resteth,
Serenely still, as it is wide and free:
Sacred and calm, eternal silence reigneth
Down in those chambers of the great, deep sea.
"No human eye hath seen the wondrous beauties
Of that far, fairy ground beneath the deep—
The pearly caves, the ferny fronds, the flowers
That line the beds where ocean's slumberers sleep.
"No earthly grave is there the dear one's pillow,
No clods of clay are heaped upon his head;
But feathery forms, strewed by the rolling billow,
Lie, light as gossamer about his bed.
* * * * * *
"The sea shall yield its dead; and reunited,
Our vanished ones we shall behold once more,
When, death o'erthrown and its cold waves divided,
We clasp their hands on the celestial shore."

MARIAN TAYLOR.

The Bishop of Newark, in his diocesan paper, says: "There has always been more danger to the Church from within than without. To save us from controversy and discord, we need great plans and great undertakings to use our energy, to keep us from thinking of minor matters. Such objects are: The conversion of the world to the obedience of Jesus Christ; the creation of a sense of brotherhood among nations which shall make this the last of great wars; the removal of unchristian industrial, social and political conditions; the development of our own diocese so that it shall take possession of new fields and use opportunities in a strong way. It would be most helpful if we tried to understand those who differ from us, and tried to take their point of view. Most of us fail through narrowness in judgment and inability to see anything, or do anything, except in our own way."

Liquid Soap and Dispensers
R. R. Rogers Chemical Co.
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SUMMER THOUGHTS.

Summer is here—Winter and Spring are gone. New thoughts steal into our minds; new sentiments touch our hearts; new purposes begin to form our wills. Out of these we may gather a few which are full of suggestion for our life with God.

Summer is vacation time. There are few who read these words who do not look forward to some respite—be it long or short—from the ordinary occupations of daily life. We all need such respite. We work better, sleep better, think better, *are* better for it. Religion needs such respite too; not respite from companionship with God, nor from the worship of God, nor from prayer; but respite from its activities of service and from works. It needs the quiet time of thought and meditation, of readjustment of the soul, of refreshment for greater service. That is a summer thought for our world-weary lives.

Summer is the time of sunshine, of the brightness of all nature, of the joy of every living thing in mountain and forest and stream. Religion too is joy, and brightness and sunshine of soul. God's love shines into our hearts, floods over our lives and warms and brightens every corner of our souls. His love shines like the summer sun. We have only to move into it and all its blessing is ours. That is a summer thought for our world-saddened lives. Summer is the time of ripening and maturing. The fruit ripens on the trees; the grain in the fields. The gardens are rich with flowers. Religion too brings its ripening and maturing of souls. For those who have lived in the sunshine of God's love there come the times of ripening fruit. The tender love springs forth, the long sought courage flowers, the white purity and the clean self-control blossom and the peace that passes understanding crowns the life that is hid in the Christ in God. That is a summer thought for our slow-fruiting lives.

Summer is the time when for those who live near the Golden Gate, the cold fog drifts often overhead and the bright sun's warmth is lost. But the sun still shines behind the fog and at any moment the clouds may scatter and the earth smile again. So in religion there are few to whom do not come the days when God seems obscured. A dull fog of discouragement or of remorse or of perplexity spreads over the soul. But God is still in His world. The sun of His love still shines. At any moment it may break through the fog. At some moment it surely will. That is a summer thought for our world-befogged souls.

And summer in California is a time when although there are warmth and sunshine there is no rain. The garden must be watered; the field must be irrigated. Man must help to make things grow. In religion too all the love of God and all the wondrous power of Christ are vain unless we do our part. The soul's garden cannot be rich in flowers unless with glad will we help God's work. That is a summer thought for our too indifferent and slothful lives.

The best summer for all of us will be one in which we make much of thoughts like these and come to the harder work and more arduous life of autumn and winter with our souls as well as bodies refreshed and enriched.—*The Berkeley Churchman.*

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—*Dean Church.*

The Brotherhood of St. Andrew

"THE NATIONAL CHURCHMEN'S CONVENTION."

This is the slogan adopted for the Brotherhood Convention to be held in Cleveland, October 4th to 8th, this year. It is a slogan that extends an invitation not only to every Brotherhood man, but to all Churchmen, doing the Master's work.

It is expected that this will be one of the largest conventions ever held by the Brotherhood.

The location of Cleveland makes it an ideal convention city. It is accessible to all parts of the United States and Canada, and in a great many instances only a night's ride from some of the larger cities in the country, while it is within easy reach of Canada. It is hoped that many Canadian Brotherhood men may be able to attend, although the existing conditions at the present time may prevent a larger attendance than under normal conditions.

Every Brotherhood man should begin now, making preparations to attend. Presidents of Assemblies and Directors of Chapters are requested to bring the Convention before their meetings.

Make the vacation period a Convention period and above all ask God's blessing to rest upon the efforts of the Brotherhood.

The following is the Convention Prayer, authorized by the Rt. Rev. Wm. A. Leonard, D. D., Bishop of the Diocese of Ohio. We are asking every Brotherhood man to make constant use of it, for without prayer, we can accomplish nothing.

Convention Prayer.

Almighty God, Who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless, we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming Convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the Confession of their faith and joyfully, as good soldiers, to endure hardness, through the might of Jesus Christ our Lord. Amen.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

"The Open Door."

"The Open Door" is the title of the little periodical or leaflet issued by the City Mission Society of this Diocese. The Eastertide number contained an article by Charles E. Van Loan, well known to several million readers in the United States and wherever the *Saturday Evening Post* is read. The article is entitled "Keep the Door Open," and is an appeal on behalf of the Society. One paragraph is devoted to mention of one of the things of which George Webb, the Field Secretary of the Society, a member of the Pro-Cathedral Chapter of the Brotherhood of St. Andrew, makes a regular practice: the supplying of cheap spectacles to the old men in the East Side jail whose own have been broken in falling off the water wagon. Mr. Van Loan calls this a "very cheap and effective way of opening the eyes of the blind." The work of the City Mission Society is so entirely and preeminently pure Brotherhood work that it well deserves the attention and support of every Brotherhood member in the Diocese.

The Gospel to the Deaf.

If George Webb is engaged in opening the eyes of the blind, the Rev. Clarence E. Webb is truly engaged in opening the ears of the deaf. He is the Priest in charge of the Ephphatha Mission to the Deaf, the services of which are conducted in St. Paul's Parish House. His first year as such has just ended. This priest lost his hearing some time after he had been ordained. He is a fluent and ready speaker with his lips as well as with his hands and body. The men who attended the Twenty-fourth Monthly Churchmen's Dinner at the Clark Hotel, Los Angeles, on June 8th, had the privilege of hearing this unique missionary in an address describing the causes of deafness, the education, secular and religious, of the deaf, and the rendition of Scripture readings, prayers and hymns by deaf mutes. The men could hardly believe it when Mr. Webb told them he had talked an hour and a quarter.

THE COMING TRIENNIAL CONVENTION OF THE DAUGHTERS OF THE KING.

The opening service of the General Convention of the Church will be held in St. Louis, Mo., on Wednesday, October 11, 1916.

As we all know, the Triennial Convention of the Order is always held at the same time and in the same place; and, as the distance, for many of us, will be great and the traveling expenses heavy, it has been thought wise to place the dates of the Triennial Convention within the week of the opening of the General Convention, in order that we may take advantage of the special rates granted by all railroads. The dates for the Triennial Convention of The Daughters of the King have been placed, therefore, on October 14th, 15th, 16th, and 17th, 1916.

The Council of the Order has spared no pains in trying to make this Triennial in St. Louis both interesting and instructive; and the most successful, from every point of view, that has ever been held. The Council cannot, however, do this of itself; and, unless every daughter does her share of work to bring this about, the result hoped for may not be realized. Can we not all bestir ourselves in this matter now? And can we not begin to make our plans early, in order that many of our Chapters may be able to send delegates and visitors? Every Diocese, or Local Assembly of the Order should send at least one delegate, and let her attend with full instructions as to how to vote on all important questions.

A large and enthusiastic meeting is looked for, and let us all join in the services and business sessions with hearts and minds ready to receive and to profit by all that we shall hear at these meetings of spiritual benefit and uplift. The prayers of every daughter of the King, and of every Junior Daughter as well, are asked, in order that we may be successful in spreading the Kingdom of God in the world, and in enlarging our own spiritual horizons.

For the Committee:
H. P. C.,
C. H. L.

YOU can help "The Pacific Churchman" by patronizing its advertisers.

DE SPIRITIBUS.

Rev. Upton H. Gibbs.

I.

Postprandial Palaver.

A clericus meeting had been in session, in the see city of the Diocese of N., at the parish house of St. Boniface's Church. At its close, the members were being entertained in the refectory by its genial and hospitable rector. The inner man having been refreshed, the guests adjourned to the study and sat around the spacious fireplace, in which was burning a cheerful fire of logs, while they smoked and talked.

At first, they discussed their summer vacations, which had been passed in various ways. The rector of St. Boniface had listened to the call of the wild, and spent some weeks, leading the simple life, in the woods and serving a sylvan chapel. Presbyter Viator, who usually went abroad, decided to see America first (or second in this instance), and had explored what was to him a terra incognita, west of the Rockies. The Bishop, who was present, had recuperated by a change of scene, attending a provincial synod and a convocation of the Brotherhood of St. Andrew, besides visiting some outlying country missions, where he could also prove his piscatorial skill as a direct successor of the apostolic fisherman. Others had been to the coast, or stayed at home on a reduced service schedule.

As half of the members were of English or Canadian affiliation, the talk drifted to the war, in which most of them had relatives at the front. The discussion naturally turned to the probable spiritual effect, and whether a revival of religion had been aroused or might be expected.

The rector of St. Charles the Martyr was most optimistic and referred to the story of the "Angels at Mons," who it was alleged, had succored from destruction a sorely pressed English brigade. The majority of the clergy were skeptical of the reliability of this report, but he insisted that there must have been a substantial basis of truth to it. He also told of the "White Comrade," whom the French declared, had been seen ministering to their wounded and dying on the battlefield, unscathed by the fiercest fire of the Germans.

Here someone asked, if an authentic instance of angelic appearances, in recent times, could be given. To which the Dean of the Cathedral responded, "Yes." And then he related the following incident, which he had received at first hand.

II.

An Angelic Bodyguard.

"A few years ago, I was visiting my old home at Riseholme, England, which is noted for its famous minster. As you enter its western door, your attention is immediately arrested by the marble statue of its late Bishop. It represents him standing, vested in cope and mitre, the left hand holding his pastoral staff, while the right is raised in blessing. The extraordinary, lifelike expression of benignant sanctity, which irradiates the face, almost impels the beholder to bend his knee to receive benediction.

"The late Bishop was universally respected and revered throughout his Diocese, while those of his flock loved him sincerely. When wearing the full vestments of his exalted rank, his manner was simple and natural in the extreme. In plain homely speech, enlivened at times with a touch of sanctified humor, he spake to the people in language easily understood, and the common people heard him gladly. Long before his death the

most anti-prelatical nonconformist spoke of him as 'Our Bishop.' Deeply learned and of profound scholarship, he had penetrated far into the mysteries of God.

"It was my good fortune to travel with him one day, when we were the sole occupants of the compartment. I had met him before, and he remembered me, so we soon fell into conversation. Just then, much interest was being shown in spirit communication, a celebrated scientist having recently announced the reception of a bona fide spirit message. Our talk naturally drifted to this subject and I asked the Bishop his opinion about it and the appearance of ghosts. I will give in part, what he said in reply:

"'This is a question to which I have given much thought, for it possesses a peculiar fascination for me. I see no reason why the spirit of a dead person cannot reappear and speak to the living, under permission. The main trouble lies in the limitation of our faculties of perception. Angels who are ministering spirits, with no material forms, have been seen on earth as we learn from the Bible. They appeared usually in human shapes, like those of ordinary men. But on occasion, were seen in their own proper forms, as when the eyes of Elisha's servant were opened to behold the angelic hosts guarding the city of Dothan. Animals are credited with keener senses in this respect. Balaam's ass saw the angel standing with drawn sword in the way, before its master did. The Church besides has always taught the existence of guardian angels, who invisibly watch over their charges, but at times have revealed themselves. Let me tell you an incident in my own experience.

"'When I was a curate in a country village, I received a call one evening to go and minister to a sick person living about two miles distant. I started out, and it was quite dark by the time I arrived at the house. To my surprise it was empty. I rang the bell, and walked around, but no one appeared. I struck a match and looked at the note again to see if I had mistaken the address, but I had not. Considerably perplexed, I returned home to make further inquiries of the maid, who had received the note from its bearer. She replied to my questioning, that it had been brought by a stranger, whose face she did not clearly discern in the dusk. I never knew more about it until long afterwards.

"'A year or two after becoming Bishop, an unfortunate man was under sentence of death for a most brutal murder. Utterly obdurate, he positively refused to listen to any spiritual adviser, so I decided to try what I could do, and I visited him in his cell. At my entrance, he started, but otherwise gave no sign. I talked as persuasively and tenderly as I could, but he remained sullen. As time was short, I went to him each day, and at last, he softened and finally, I overcame his indifference and got him to open his mind and grief to me. He became apparently sincerely repentent, and I had the privilege to confess, absolve and communicate him.

"'When I was about to depart the afternoon before his execution, he asked me to wait a moment. "Do you remember," he said, "when you were a curate at D——, receiving one evening a sick call and on arriving at the place found no one there?" "Yes," I replied, "what do you know about it?" "Well, I was the man who brought the note. I had planned to waylay and rob you, either going or returning." "Why did you not, then?" I asked. "The reason was," he continued, "I was afraid to, because you were not alone. A man kept close behind you all the way, although you did not seem to notice it. There was something so mysterious about him that I did not dare molest you."

"'To my mind the explanation is simple; it was my guardian angel who protected me and was seen by the would-be robber.

"'Since then I have more fully comprehended the truth of the Psalmist's words, that "the angel of the Lord encampeth around them that fear Him, and delivereth them" and use with increased assurance, the beautiful collect for St. Michael and All Angels' Day, that by God's appointment, they may succor and defend us on earth.'"

ENVELOPE SYSTEM OBJECTIONS.

(1)—"It's too much bother to make change and fill the envelopes every week. I'd rather pay in a lump sum and be done with it."

That is precisely what you ought not to do—to "be done with it!" God has ordained giving to be an integral part of worship as much so as prayer and praise; it was recognized so as long ago as the days of the Psalmist. The Divine way is "Bring an offering and come into His courts" (Ps. 96:8); or "Come near and bring sacrifices and thank offerings" (Chron. 29:31). Moreover, instead of considering your own convenience, you should by weekly giving, lend the benefit of your example to those who are unable to give unless they do so on the weekly basis. After all it takes less time to fill your envelope than to shave or put on a bonnet. If you wish you can fill several envelopes at one time for weeks ahead.

(2)—"Father does all the giving for the whole family. He says it comes out of one pocket, anyhow, and it is easier for one to do the giving."

Why does it all come out of one pocket? Is not the family a partnership? Has not every member of it rights as well as responsibilities? Is not the mother just as really helping in the family support when in the privacy of her home she does her less conspicuous part? Is not the same true of every child who does her or his share of the household duties? The father can no more do all the giving for wife and children than can the mother do all the praying for husband and children—not without doing them a real wrong.

(3)—"I do not know how much I ought to give. What is my fair share in the Church's work?"

Long years ago the Jews worked out the answer to this question by the simple method of giving in proportion to their income. In their case it was done by tithing on the basis of 10 per cent. The principle is as simple as A. B. C. It is as easy to determine as the most ordinary problem in arithmetic. The clergy who follow the plan of this definite percentage urge that on the basis of your income some definite per cent (2 or 5 or 10) be selected and regularly given to the work of God.

By religion I mean the power, whatever it may be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the domain of material things, and sets their feet in a purer and simpler region.—*A. C. Benson.*

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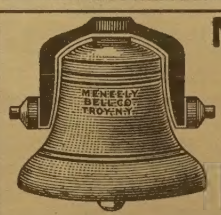

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MISSIONARY NOTES.

At a meeting of the Board of Missions on May 10th appropriations for the coming fiscal year amounting in round numbers to $1,510,000 were made, being about $9,000 in advance of the present rate.

Bishop Roots of Hankow, China, writes: "I certainly do appreciate the way in which the Church at home is sending some of its best workers to China. Bricks and mortar, land and institutions, are nothing compared with well-trained and devoted workers!"

Miss Mary J. Leigh, who recently died at Argyle, N. Y., was among our pioneer women teachers in South Dakota. She escaped alive from the Santees during the massacre of 1862. She had the distinction of conducting the first school among the Upper Brules and also among the Oglalas.

The new Trinity Church, Changsha, China, is now seated to accommodate 500 people, and might receive 200 more if required. It is cruciform, built of rough granite outside and red brick trimmed with granite inside. The style is Gothic and it is a really beautiful church. It is a memorial to the late Robert Treat Paine of Boston.

One hundred and forty Churchmen, delegates to the National Missionary Congress held in Washington, D. C., at the close of April, met in conference and discussed plans for carrying forward the missionary enterprise. They pledged the salary necessary to pay a secretary of our own communion on the staff of the Laymen's Missionary Movement, and also unanimously adopted the following statement: "We wish to express our absolute confidence in the Board of Missions and pledge them our loyal support in making up the full amount they may see fit to appropriate, even to the full amount of the appropriation asked."

The Board of Missions at its meeting on May 10th declined to be represented on the Continuation Committee of the Panama Congress, adhering strictly to the instructions given to its delegates that they were to go to Panama for conference only, and declaring that their power and authority expired with the Congress.

The Board of Missions has appointed a committee to consider the expediency of memorializing the General Convention, with a view to establishing a Missionary District in Central America.

Bishop Hunting, writing of a recent visitation in Nevada, says: "At Beatty we are to purchase a building once used as a saloon where alcoholic spirits were dispensed; later it was the home of a 'medium' and other 'spirits' were invoked. It is now to become a temple for the spirit of the Christian religion. Its present sole furnishing is a decrepit barber's chair, which someone facetiously suggested might serve for the Bishop's throne."

The Rev. William S. Sayres, who died in Detroit, Michigan, May 5th, at the age of 65, was one of our early missionaries in China, where he went in 1878 and became professor of mathematics in St. John's College. He was one of the little group who helped to lay the cornerstone of that institution. Later he did pioneer work in what is now the district of Hankow, after which he returned to St. John's College. In 1885, after six and a half years spent in the China mission, he returned to the United States. For the last seventeen years he has been general missionary and Archdeacon in the Diocese of Michigan.

Two girls in the Sunday School of Grace Church, Manchester, N. H., have a record of selling nearly 200 copies of the Lenten Offering Number of *The Spirit of Missions;* one sold 86 and the other 105.

Mr. M. Phillips Price, a well-known war correspondent, writing from Tiflis in the Caucasus, concerning the starving Armenians, says: "I would therefore strongly appeal for further help for the distressed refugees of this ancient Assyrian Church, together with their brethren of the Armenian, Gregorian, Catholic and Protestant faiths, and should suggest that it be sent to the American and British Consuls at Tabriz to distribute with the American missionaries in the form of increased daily allowances for food and clothing."

Our missionary in the Tanana Valley, telling of his winter travels among the scattered Indians, says: "I held a service at an Indian camp and baptized a baby. Belle, one of the women, asked that we have 'Church at night.' She 'wanted big church talk,' she said, because it was only once a year they could have anything at all! I could not do it, for we had been traveling about forty-five miles a day, and while the spirit was willing, the flesh—needed sleep. But one thing greatly gratified me. After we had eaten our dinner and read the service, the men took the Culic book, printed in the Indian tongue, and repeated, each one in turn, the Lord's Prayer and the Creed! I was astonished and asked: 'Where did you learn that?' And they said the men from the Mission at Salchaket hunt up through that country, and when they come they always teach these more isolated people whatever they know. This is the most encouraging thing that has come to me for a long time."

Speaking before the Board of Missions on May 10th, Bishop Brent, who had just returned from the Far East, said: "I touched at various points in the Orient and took the opportunity to come into contact with the mission work at each point.

"The first place was Hong Kong—that is an English jurisdiction—but I spent my time with the Bishop, and I got an idea of the wonderful opportunity that he and his fellow-workers see for China. (It is all one work, of course.)

"From there I went to Shanghai, and it was the same (thing) in Shanghai. China today presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity today are ten-fold more than they were six years ago. The opportunity is increasing by leaps and bounds. Again let me beg of you in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterwards."

The "Casa de la Misericordia," or House of Mercy,—our mission hospital—was opened in Nopala, Mexico, in March. A son of Bishop Aves is the resident physician, and already needy cases are crowding in. The fifth day after the house was opened Bishop Aves writes: "The doctor has seven patients in bed: two boys with broken ankles, another with a hand shot off, a young man with a bone abscess, one man with smallpox and another with typhus. The doctor treated twelve new cases this morning. A pneumonia case has just arrived and another typhus case is on the way." May this hospital, for many years, go on thus justifying its name and its holy and merciful mission.

One of our missionaries in Yangchow, in begging for a woman helper, says: "We have thirty-eight inquirers, but not one of them is a woman. We do not have to go far to find the reason. There was no woman to do the preparatory work. Anyone familiar with Chinese customs knows that in China, men cannot work among women. It is a well-known fact that the family and not the individual is the unit. The Church to succeed must Christianize the family. Yet the women, a most important half of the family, are being neglected.

"There are many women near us ready to listen to the Gospel message, but there is no one to tell that message to them. We have done and can do nothing for them. In China the best of earthly things are possessed by the men. It must seem to those near our chapel (if they think about it at all) that the same is true of Heavenly things.

"If the women of China are ever to know Christian sympathy and love, Christian sympathy and love must be transmitted to them through women. The work is waiting to be done. Who will come out and do it?

The General Board of Religious Education has arranged for the publication of "The Christian Nurture Series" of Sunday School Lessons—**submitted for trial use.** These will probably be in leaflet form for scholars, with a book for teachers. The series will comprise eleven courses for ages from four years to fifteen. Some of these will be ready in July and most of them by September. Sample copies may be ordered of the Bureau of Information and Supply, which will be sent as soon as received from the publisher.

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CHRISTIAN HOSPITALITY.

The old subject of Church friendliness is constantly coming up and the complaint is constantly being made that Church people, regular members of the congregation, are not friendly to strangers, and this does not mean primarily strangers who attend the Church for a Sunday merely, but those who come in as strangers and expect to make the Church their religious home. Here in the West, where the stranger is so much in evidence, it is not unreasonable to expect that many will receive no special notice from the members of the congregation with whom for a single Sunday they join in worship, but leaving these out of the question, the complaint of unfriendliness has a large amount of justice when people come to Church regularly for some months perhaps and still remain strangers to those with whom they are associated in the service.

Granted that the Church is not a social club and never should be; granted that we discourage, on the grounds of reverence, general visiting in the Church itself, yet there is abundant opportunity for Church people who are alive to their privileges to welcome those who are coming Sunday after Sunday to the Church service. Probably our own Parish is not worse than the average in this respect; it may even be better, for there are those who make it a point to show themselves friendly when opportunity offers. Nevertheless much more could be done in this respect, with the result that the Church membership and good fellowship and the standard of Christian courtesy would be greatly increased.

A letter lately received by the Rector from one who has gone to another city gives some general observations on this subject which are worthy of wider circulation. Speaking of her experience this lady says of churches she has attended "that they seem so perfectly satisfied with their present membership and do not seem to care to increase their members. Is not that a serious fault of our Church? I have in mind my old Church in ——— where, of course, I did not feel the coldness because I was among friends, and yet it must have existed, for each year there was a Confirmation class of sixty to one hundred, and yet the membership remained the same. Now the losses by removal were practically offset by new arrivals, so the cause of the failure of the Church to grow was due to the newly confirmed being allowed to drop out practically as soon as won. Perhaps one or two per cent. of the new members ever become working, active Churchmen. In the four years I have lived West, boarding much of the time, I have run across large numbers of nominal Episcopalians, who to my certain knowledge do not enter the Cnurch once a year. They were brought up in the Church and then drifted away, or else never became firmly grounded in the faith after Confirmation.

"Isn't there something that can be done? I realize the clergy cannot do everything, but if only they could rouse the people to a sense of their responsibility. Do you know the little Scotch verse I quote here?

" 'If after Kirk you bide a wee,
There's some wad like to speak to ye.
If after Kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than ye, maybe.
All here hae got their fears and cares,
Add you your soul into our prayers,
Be you our angel unawares!'

"It isn't enough for the Rector to shake hands at the door. In time that becomes so perfunctory that while he is shaking your hand he is looking far down the line for some one else and probably never saw whether you happened to be black or white. I've had that done and felt so insulted I never wished to see that man again, and yet I know at heart he is a most faithful Christian with a real desire to serve his fellow men."

The foregoing is very much to the point and one cannot but feel that Christian courtesy demands that we shall show ourselves friendly to those who, coming as strangers, either to the city or the Parish, are probably yearning for the sympathy of those whose interests are kindred to their own.

Such friendliness as is here indicated is bound to bring its own returns, for by its means can be accomplished much of that which we have set ourselves to accomplish in the Parish. Let each one make it his business to seek out the newcomer and the newly-confirmed, and by a kindly interest make them feel that they have indeed found a Church home in which they are welcome and where their help is needed.—*Seattle Churchman.*

To the Editor of the *Pacific Churchman.*

Dear Sir:—In an article entitled "Jerusalem and the East Mission" I find the following statement made in the last issue of the *Pacific Churchman:*

The Good Friday offerings for the J. & E. Mission so far as reported amount in the Diocese of California to $65.20. In the Diocese of Los Angeles seventy-six contributors gave $451. Fifty-six parishes and twenty individuals gave from 20 cents to $53.56 (the largest offering).

To my knowledge Saint Luke's Church, San Francisco, contributed on Good Friday for "Jerusalem and the East Mission" $63.82. Can it be possible that all the other Churches in the Diocese of California contributed for an object our Bishop is so interested in only $1.38?

May we hope that the statement was incorrect, or at least premature.

Yours faithfully,
EDWARD MORGAN,
St. Luke's Church.

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To live honestly within your means and not dishonestly upon the means of others.

To refuse to make a living in a questionable vocation.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—*Success Magazine.*

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Literature of the Day

The Spirits of Just Men Made Perfect. A Study of the Intermediate State. Jno. E. Wishart, D. D. Bibliotheca Sacra Company, Oberlin, Ohio. $1.

A very serious, reverently and tenderly conceived book, dealing with that which cometh after death in the mystic interval before the resurrection of which so little, if anything, is known, but which everyone almost without exception desires to look into with a great desire. Others have found an irresistible fascination in speculation on the conditions of this intervital life, but the sum of them all centers in Tennyson's "Behold, we know not anything." Not anything beyond that which ought to be enough for the souls that follow Jesus and have achieved absolute trust in Him, that life is bound up in union with Him, and that what we call "death" is the agency that welds the union in the Beatific Vision, seeing Him as He is. We are told enough in the Bible for trust, and, if we would only accept it, enough for information. If it had been thought good for us to know more, the lips of the Evangelist who told the story of Lazarus might have been "unsealed to leave on record the story of where Lazarus was those four days." One might say much more, as Dr. Wishart has, and said it remarkably well, with the touching pathetic reverence that his subject demands. Everybody has read Newman's "Gerontius," and there is a very remarkable sermon by Manning in his Anglican days, the "Sleep of the Faithful Departed," worth reading, and Plumptre's "Spirits in Prison," with others. But little can be gained by any investigation. Still this book of Dr. Wishart's will interest many, and he respects human limitations, not pushing speculations over the borders of a trustful faith. And at any rate the book is eminently readable.

Is Preparedness for War Unchristian? L. G. Broughton, D. D. G. H. Doran Co. New York. $1 net.

During the first six months of the war, the author served as pastor of Christ Church, Westminster Bridge, London. He has a reputation for a quiet, conservative way of putting things, "neither extreme nor sentimental, and his work is always sane and logical." That is part of the now usual introductory notice and the book bears witness to the correctness of it. One might think perhaps that the answer to the title was self-evident, but be that as it may, the world is the better for Dr. Broughton's reasonings on the subject and they ought to silence even the extreme pacificists. And he shows that there is a ministry of service for every one, whether called to the colors or not in a national sense. That ought to go without saying, but it very obviously does not, and such a book as this may avail to wake up "slackers" to a long dormant sense of duty and to the meaning and stern call of their very existence.

H. H.

There is a constant demand for stories suitable for the home and Sunday School —and various have been the attempts to supply the need—but the best so far, we believe, are those contained in a series of eight books of about 250 pages each published by Macmillan at 55 cents each under the title of

The King's Highway Series, by E. Hershey Sneath, Ph. D., LL. D., Professor of the Philosophy of Religion and Religious Education, Yale University; George Hodges, D. D., LL.D., Dean of Episcopal Theological School, Cambridge, and Henry Hallam Tweedy, M. A., Professor of Practical Theology, Yale University.

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"A shepherd was mourning over the death of his favorite child, and in the passionate and rebellious feeling of his heart was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger of grave and beautiful appearance stood before him and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them; why should you murmur, because I, the Good Shepherd of the sheep, have selected from those which you have nourished for me the one which was most fitted for my Eternal Fold?' The mysterious stranger was seen no more, and the father's heart was comforted."

In the early part of the last century, a little Congregationalist boy came from New England to live at a Presbyterian college in Virginia, miles away from the nearest Episcopal Church. And the boy found a Prayer Book one day in an old library and it made a Churchman of him.

And the boy grew to manhood, and was ordained to the ministry of the Episcopal Church, and gave a lifetime of fifty-five years to the pastorate of one parish. And when he died there were four parishes and over 500 communicants in the field where he had gone as a missionary and found eight scattered communicants over fifty years before.

And he saw three sons and two grandsons follow his steps into the ministry of the Church. He sent twelve men into the ministry, and they sent others, until there are today over fifty clergymen in the Church who are the spiritual "sons in the Faith" of the boy, who found a Prayer Book.

And those fifty clergymen have presented for confirmation over 10,000 persons.

And the end is not yet.

And, humanly speaking, it was all because a boy found an old unused Prayer Book, and through it came to know and love the Church.—*Southern Churchman.*

"PA'S PRAYERS."

Once upon a time, sickness came to the family of the poorly paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house, and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened, a stout farmer boy was seen, wrapped up comfortably. "What do you want, boy?" asked one of the elders. "I've brought pa's prayers," replied the boy. "Brought pa's prayers? What do you mean?" "Yep, brought his prayers, an' they're out in the wagon. Just help me, an' we'll get 'em in." Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer meeting adjourned in short order.—*Omaha World-Herald.*

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